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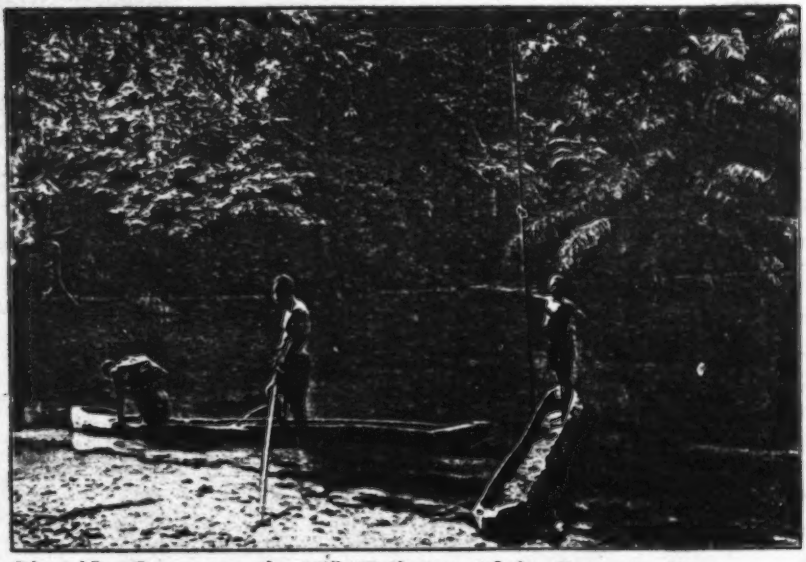

Fig. 45. Canoes on the Niĕ (Tributary of the Campo), New Cameroons.

372 824 knew exactly how to produce sparks. "One" takes two sticks of wood from one of the three Tiliaceae, Triumfettia cordifolia Guillet (okŭn̂) (1). Leptonychia tessmannii Engl. (akăk), or

1. According to one legend, fire is also supposed to have been brought from the heavens in a Triumfettia stick.

Desplatsia dewevrei Burs. (afŏnŏk), and they are dried over the fire for at least a day. One of the sticks is notched in the middle, placed on the ground, and held down with one's feet; the other stick is placed vertically into the notch and twirled. The spark which is "supposed" to be produced is caught with oakum made of the picked fibers of the Dioclea reflexa Hook. f. (kŏndōō' III) placed around the notch. Thus instructed, after this one failure I requested elsewhere that this theory be put into practice, but most of the natives assumed a stupid expression or laughed outright at my request. /82/ /Fig. 46 appears here in the original text./

outstanding and most typical representatives of the fish world of the Campo-Uelle region are shown on Plate 9. Here the family of the sheatfish (Siluridae) is especially abundantly represented. Of these fish we should mention: Eutropius banguelensis Blgr. (ekīda Fang, kīda IV Ntum; young = osṓb); the spiny-finned sheatfish, Auchenoglanis balayi (Sauv.) var. gravoti Pellegr., that is the catfish of the Pangwe, nsǐn I (1); Clarias submarginatus Ptrs.

1. nsǐ́n I, the civet cat Genetta, because the fish is spotted in exactly the same way.

(mvā́ IV Fang, mvḗ IV Ntum); and Clarias walkeri Gthr. (ngŏ́ IV), as well as a new Syndontis species, Synodontis tessmanni Papph. (ebū́), and a new Clariallabes species, Clariallabes longicandatus Papph. (ndŏ̄nga I, odŏ̄ge III). Furthermore, species were gathered from the genera Doumea, Parauchenoglanis, and Atopochilus. Of the Mormyridae the following should be mentioned: Gnathonemus moorii (Gthr.), anĕ́n, which is to be found everywhere and is notable because of its peculiar /109/ tail fin equipped with an electrically charged organ; and, secondly, Marcusenius sphekodes (Sauv.), ntŏ́tŏ́m I. Both of these are smaller species and of no importance for the Pangwe. Of the family of the Characinidae, the following are especially noteworthy: Sarcodaces odoĕ (Bl.), nsŏ́ I); Distichodus hypostomatus Pellegr., mbŭ́n I; and the newly discovered Alestes tessmanni Papph. (ekīda Fang, kīda IV Ntum). From the family of the Cyprinidae there are species of Barbus, such as Barbus guirali Thomin (mvắ III, endzī́ma mvắ), and the new Barbus malacanthus Papph., as well as several species of the genus Barilius. In addition, I have collected species from the families Cyprinodontidae, Anabantidae, Cichlidae, and Mastacembelidae, which I shall not describe in detail here.

The wealth of fish in the larger streams is exploited to a relatively minor degree because the Pangwe feel themselves too unsafe with their ill-made rafts on the many rapids. Moreover, the small number of dugouts, which must also handle the traffic at river crossings, is insufficient for a satisfactory exploitation of the abundance of fish, as well as totally unsuited for a regular fishing industry

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

site for their villages. The houses can be readily taken down and erected elsewhere. The earth floor is often beaten very hard, no covering is used. The beds are made of bamboo poles resting upon end pieces, supported by four forked corner stakes. The bed is raised about one foot from the ground. In most houses are four beds, two at each end on opposite sides, having a log fire burning between, the smoke escaping through the thatch roof. The furniture is all movable, and consists of stools, cassava bowls and boards, drinking gourds, fish nets, water gourds, various baskets and hanging bamboo shelves for drying fish and corn over the fire. Food, guns and powder horns are hung up on wooden hooks suspended by bush rope; these hooks are made by cutting a suitable branch from a young tree, having a strong crutch. No separate portion of the dwelling is set apart for sleeping or eating. There are no windows to a Fang house; at night one or more pieces of bark are used for a door. All the domestic arrangements are excessively filthy. Refuse from meals is unknown, everything is eaten, including entrails and skin of animals and fish. Before occupying a new house the witch doctor (*ngangan*) is usually called to perform the ceremony of propitiating the evil spirits (local spirits), and the *biang Ekuri* (fetish) is hung up and becomes the protecting fetish of the household. This fetish is hung up over the doorway outside. The houses are built entirely above ground, the roofs are made of split bamboo and covered with thatch made from the long tough blade of a swamp reed, or rush. This thatch makes a most excellent roof, and when well put on, it is able to withstand three years of the terrible rains which fall during the long wet season.

V.—*Navigation, Hooks, Nets, Fishing, Traps.*

The Fang use long narrow canoes. A suitable tree having been found is felled and trimmed, then hollowed out with the small native wedge. All the boats are open and both sides of the canoe alike. The women use the same canoes as the men and paddle them very skilfully. War canoes are made large and strong, but are otherwise similar in construction to the canoes in daily use. A kind of lugger sail is used and the natives sail a thin canvas very close to the wind. The baler used is made of wood; it much resembles a large flat sugar scoop and is common among tribes along the west coast. This baler is used most skilfully and with great rapidity by both men and women. In paddling, no fulcrum whatever is used. The men and women either sit or kneel, grasping the paddle handle in its upper and lower thirds they plunge the blade deeply into the water, and force the canoe ahead with great rapidity. One man, woman, or a child steers, using an ordinary paddle; the time kept while paddling is excellent, and is usually kept by one man chanting a Fang song, not unlike a white sailor's shanty, the paddling taking on renewed vigour during the chorus. The sails are usually made now of imported trade cloth, but I have seen them made from the native bark cloth. Only one sail is used and the canoes are able to beat up well against the wind.

8: Bennett D-5 (ca. 1898) 1899 FH9 Fang FH9

The mariner's compass is entirely unknown, and when I have shown one, it was always spoken of as "the white man's *biang bial*" (canoe fetish). The Fang shapes his course by his knowledge of the river banks; he never ventures more than three days' journey from his own town, and much dislikes the idea of losing sight of land; therefore he seldom, if ever, attempts it. Certain canoes belong to the headman of the village, others to individuals. The canoes do not have houses; charms are frequently tied to the bow, to appease the water spirit, and frequently a traveller in a canoe will throw into the river at certain places he passes portions of his food to appease the local spirit which he believes dwells there. The place where this spirit dwells may be in some large tree or rock on the river bank. At night the canoes are hauled up on the river bank and usually left unprotected. Large war canoes, if painted, are occasionally covered with a few mats. No special portion of a canoe is set apart for a chief, he is usually seated near the bow. Watertight compartments for provisions are not provided, food and articles of trade being carried in high baskets. Upon arrival of a canoe from a neighbouring town, the visitors are frequently welcomed with shouts of joy; guns are fired and a dance given in the evening. I have seen canoes repaired by placing pieces of bark over the leaks inside and outside, the bark being secured with small hard wood plugs. No arrangement is made to prevent leaking.

Hooks for fishing are skilfully made of bamboo, the barb is long, very sharp and notched on both sides. The hook is secured to the fishing-line with string made of pineapple fibre. Foreign-made fish-hooks are now largely used; these are much coveted, and considered a very staple article of trade.

Casting nets are used weighed with stones, iron, or lead, obtained in trade. The meshes are very fine and show much skilful and patient workmanship. A Fang will work well at anything which he can do while sitting in the palaver house. He can then work, smoke and talk; any work requiring much bodily exertion on his part or elsewhere is relegated to his wives. Fish traps are made of split bamboo and much resemble the lobster baskets used by our own fishermen. Small streams are often dammed at high water, the dam being made of split bamboo, fastened together with bush rope until a very large screen is made, 10 or 12 feet in height; this screen is staked across the stream at high water, when the tide falls the water passes readily through, leaving the fish in the river. The most disgusting sight among the Fang, is to see the women and children at low water walking in the mud, breast high, feeling for "mud fish." The large casting net is called *ewot*; a small round net used for dipping in pools and along the river bank at low water is called *tan*.

VI.—*Metallurgy, Fire, Machinery.*

Metallurgy among the Fang is limited to the working of iron. The native word for iron is *Ekí*. The Fang among whom I lived did not possess the knowledge of smelting, but I was told that "other Fang far away in the bush, especially the Nqui dwarfs), dug the *minkok ekí* (stones of iron) out of the earth, melted it, and